

Volume 8 Number 1
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Renewed Confrontation At Kahnawake

By Michael Mahboitt

Tempers flared, shots were fired, and riot squads moved in, as police and the Mohawks clashed once again at Kahnawake.

The confrontation, which resulted in the arrests of eight Natives, began at about 2:30 p.m. on Tuesday, January 8th, when an RCMP cruiser stopped a truck for what appears to have been a random check.

Kahnawake Police Chief Montour said in a telephone interview, that the driver was working on a nearby construction site and was on a coffee break when the RCMP stopped him.

It was alleged that the driver then fled to a lumber yard and met other Mohawks. The group then confronted the RCMP who had by that time been joined by some provincial police.

Chief Montour said that an argument then broke out with the Mohawks telling the RCMP and the Surete du Quebec that they were out of their jurisdiction by being on the reserve, and that they should "withdraw from the area".

As reported in the Montreal Gazette, the Mohawks said an officer then started a fight with one of the men, and when a woman tried to break up the fight, they pushed her to the ground.

Montour said that things then "escalated very rapidly". As many as 150 Mohawks soon arrived; the SQ and the RCMP then retreated and "amassed a riot squad"; and, as well, authorities closed down the Mercier bridge.

At approximately 5:00 p.m., dozens of squad cars and about 100 officers in riot gear moved into the lumber yard towards the group of Mohawks.

Grand Chief Joe Norton and the band mothers were attempting to calm things down and, according to the Montreal Gazette, the Mohawk crowd was dispersing.

At that point the Gazette reports that the riot police began to advance on the retreating Mohawks, banging their sticks against their shields.

According to the Gazette, someone threw a wooden club at the advancing police line. The club hit a riot shield. Seconds later, however, another club was thrown, hitting an officer on the head, dazing him.

The police then began grabbing the fleeing Mohawks, throwing them to the ground and beating them with riot sticks.

A Gazette photographer who witnessed the



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event saw a half-dozen officers beat-up one Native and then, in an act of sheer brutality, strip him of his pants in the -30°C freezing weather.

Shots were fired, ending the incident. Most of them were from Mohawk weapons believed to have been fired in the air as warning shots. A Gazette reporter observed at least one police officer fire a shot at the retreating Mohawks.

The provincial police dispute the Mohawk

version of the events, and claim that the confrontation was a "set-up". But a spokesman for the Mohawk Nation told the Canadian Press, "I think it was the other way round - they were trying to trap our people." They believe that the government authorities are attempting to discredit the Mohawks before the upcoming arrival of a delegation from the European Parliament.



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SOLD DOWN THE RIVER

By Dale Steller

At a time when the public-at-large is clamouring for progress on environmental issues, the Alberta government has confirmed its regressive stance on the environment.

Indeed, in approving the Alberta-Pacific's mega-pulp mill, the provincial government has told everyone that it remains stuck in the mud of old-style and out-dated thinking. Under such a mindset, economic development and the money that flows out of it, will nearly always take

precedence over the environment. As a large proportion of the general public already knows - or is rapidly finding out - it is precisely this mode of thinking that has perpetrated the planet-wide ecological crisis that we face today.

It is difficult to fathom how the Getty government could go ahead with the mill, with the scales of judgement so heavily tipped against it:

- the recommendation of a public review panel to, among other things, delay the mill until intensive studies of existing pollution in northern Alberta rivers could be conducted.

- the issuing of warnings last year about contamination of fish - due to pollution from existing pulp mills - in parts of the Athabasca and Peace River systems; Alpac's mill, of course, will be built on the Athabasca River.

- harsh criticism about the manner in which government has "managed" the province's forests, issued by a government-commissioned expert panel on forestry.

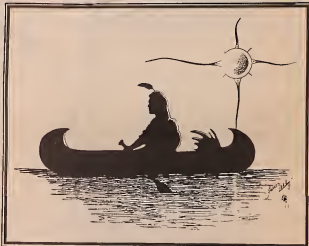
- the objections of the government of the

Northwest Territories to Alpac's mill

- massive and widespread protest by the public - including many Native groups - against the mill.

As New Democrat environment critic John McInnis said, "It doesn't matter what the experts and the public believe, the government pushed the mill through anyway."

It seems ironic, too, that at a time when it is difficult to wring funding out of the Alberta government for environmentally-progressive



projects, Mitsubishi and Honshu, two giant corporations which are backing the mill, get put onto the corporate dole list. Indeed, the Alberta government does have a \$75 million grant for infrastructure costs, and up to \$400 million in income debentures, tied up in the mill.

As usual, it is the Native people who live in close association with the land who will be among those most affected by the mega-mill. Again, these are the people who have not been heard.

And, as approximately 68,000 square kilometres of land are dumped into Alberta-Pacific's lap, it is also the forests, the wildlife, and Mother Earth - all obviously blind to the notion that the profit-motive brings out the best in all of us - that have not been heard.

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LETTERS TO EDITOR

Dear Editor:

I would like to express our best wishes for those we have met within this last year of 1990. For a "promising New Year and a Healthy one at that," we have been travelling to the various communities in Indian country providing important information regarding HIV/AIDS.

The "Feather of Hope Aboriginal AIDS Prevention Society" (FOHAAPS), would like to acknowledge the following support of the C.H.R.s, the schools/colleges, and the friendship centres. The admirable support from the Chiefs and Councils who allowed our group to be a part of the education process. Honourable mentions to the following: Heart Lake, Whitefish Lake, Beaver Lake, Enoch Band, Alexander Band, Driftpile, Sucker Creek, (A.V.C.) Grouard, Frog Lake, Sturgeon Lake, Hobbema, Gleichen, Peigan Nation, Blood Tribe, and the O'Chiese Youth Conference. Thank you once again and we look forward to travelling new roads and seeing new friendly faces hear the truth about HIV/AIDS in Indian country.

We, the "Feather of Hope Society" would like to also thank from our hearts the Elders for their guidance and strength. Nancy Potts, Dr. Anne Anderson, the Elders from the Blood Tribe and Peigan Nation. Without your recognition and presence, there would be an emptiness within our travels. We thank you for your time and patience.

The Society has just completed the Board of Directors, and we welcome those who have made their commitment to this unique Society. We are currently working on gathering resourceful/professional individuals for the Advisory Committee. We do welcome those who have already accepted positions.

I would like to reflect back on this year and how quickly my life has been quite productive. I had remembered that I asked the "Great Spirit" for two good years and the "Grandfathers" to guide me well in my travels to your communities. And, I have always left with something that is a comfort to my heart every time. Our people are listening out there, and I have not been subjected to any abuse. My faith in our people to accept me for who I am, and not what I am, will remain in my heart when my day comes.

The first year was to be a part of a provincial group to create a "society" for Alberta, for Aboriginal persons who share the honest and sincere desire to work together. Educating the communities, providing the required training programs, establishing an updated resource library. Working with existing groups in special HIV/AIDS projects.

The second year of my personal goal was to form a society for Aboriginal persons living with HIV. We need to become active and strengthen the needs lacking medical, physical, emotional attention. If we can formulate this into action, we are setting some precedents for others to come out and live with dignity.

In conclusion, the FOHAAPS would like to extend our sincerest appreciation to the Native newspapers for the positive coverage. You have been most essential in helping to educate your readers of HIV/AIDS. For this we thank you.

To the Southern Brothers/Sisters, I have always found a strong spiritual strength when I arrive in the South. I am eternally grateful to you for sharing your land and people with me.

My prayers were answered. Thank you Leo Daychief and a very special lady, Jane Daychief, for giving me something of most value, my Indian name. Until we meet again.

Thank you to ALL.

Have a Good New Year as the Great Spirit grants you Good Health.

Ken Ward
Feather of Hope Society

OPEN LETTER TO THE PREMIER

Dear Editor:

Here is a letter which the Friends of First Nations has sent to Don Getty, Premier of Alberta. We would appreciate having the letter appear in your next issue of the Alberta Native News.

Dear Mr. Getty,

We, the members of Friends of First Nations (Working Group) - a non-Native Aboriginal rights support group of approximately 40

Edmontonians from all walks of life - would like to express our concern regarding the dramatic situation facing the Lubicon People at Little Buffalo.

While we commend your past efforts to bring about a fair and final settlement for the Lubicon People, we fail to understand why your government has been acting in a way that favours a confrontation between the Lubicon People and the logging companies - Buchanan Lumber - in that area.

In our view, the Lubicon People are trying to establish jurisdiction over the area which you agreed to set aside for them in the Grimshaw agreement of October 1988.

Certainly arson or any act of violence is something our group does not condone, but these actions could be the result of years of neglect towards the Lubicon People by the provincial and federal governments.

Also, the strong intimidating tactics used by the RCMP vis-à-vis the Lubicons is something not only regrettable but indeed questionable.

Coming into the Lubicon community at night and taking individuals to a garbage dump for interrogation, the constant presence of RCMP officers in the community and, even more grave, the apparent violation of constitutional rights to legal counsel for the Lubicon People, are decisions and actions taken by irresponsible functionaries in your administration which have unfortunately tarnished your previous efforts and goodwill to find a peaceful and just resolution to this urgent land claim situation.

Nevertheless, before the situation escalates even further, we respectfully ask you to once again intervene on their behalf and show the creativity and leadership you have in the past, by instructing your Minister of Forestry, Lands and Wildlife, Mr. Fjordbotten, to not grant any logging rights in disputed land claim areas.

In this case, this will imply a suspension of logging rights for Buchanan Lumber on land under Lubicon jurisdiction.

In addition, it will be a highly visible gesture of goodwill if you instruct the RCMP to stop the pressure which they are exerting on the Lubicons.

Finally, we also ask you to contact Prime Minister Mulroney and firmly request that he and the Federal Department of Indian and Northern Affairs deal fairly and promptly with the Lubicon People to bring this matter to a peaceful and just conclusion in the new year.

Let's not forget the tragic events at Oka this past summer.

We hope and believe that we can and must do better than using force, coercion and abuse against the Lubicon People and/or any other Aboriginal community in this country.

Yours respectfully,

Leo Campos A.

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Awards will be presented February 8 in Edmonton. For further information and/or nomination forms, contact the community consultants at the following offices of the Alberta Multiculturalism Commission:

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By Brian Savage

International Human Rights Day was celebrated in Edmonton by a ceremony at Canada Place.

The theme for Canada this year was "The Right to be Different".

Fil Fraser, head of Alberta's Human Rights Commission, said, "Mahatma Gandhi said you can judge the quality of a civilization by the way it treats its minorities." Fraser also characterized the Canadian government's actions in the past in the area of human rights as "remarkable", going so far as to say that no other country had a better record of treatment of minorities than Canada.

Alberta should get a B+, said Fraser, for its human rights record, and he added that the province was "in the middle of the pack" when compared to other provinces.

Fraser said he was "optimistic" about the challenges posed by Native and women's groups in the area of human rights.

Later, at a ceremony honouring individuals for efforts in advancing human rights, held at Grant MacEwan College, criticism was levelled by Muriel Stanley-Venne over Canadian inaction in dealing with Native rights.

Stanley-Venne was on the first Alberta Human Rights committee from 1973 to 1977.

In an interview with Alberta Native News, Stanley-Venne acknowledged she was not so optimistic as Fil Fraser regarding the state of human rights in Canada. "I was quite emotionally upset at what was happening there [Grant MacEwan College]," said Stanley-Venne. "They seemed to be congratulating themselves on how well things were going. I got really upset because Canada has done nothing or little to settle the rights of Native people or to recognize their rights. You only have to look at Oka to see that."

When asked if she thought the Native

standing has increased since she was a member of the first human rights committee almost 20 years ago, Stanley-Venne stated:

"That's a difficult question. We seem to think we accomplish things at times, and then we find out from the next incident we haven't accomplished anything."

Stanley-Venne said that overall she does think there has been some positive movement in people's awareness of Native concerns, "But we can't congratulate ourselves on making any real progress. I think it's all superficial. It's 'Yes, I know we have Natives,' but I feel very strongly that there has not been a

...there has not been a serious look at addressing the needs of Native people in every way, not just in human rights, but in every aspect of their lives, when they are deprived of their own land, and services that should be available to all Canadians...



serious look at addressing the needs of Native people in every way, not just in human rights, but in every aspect of their lives, when they are deprived of their own land, and services that should be available to all Canadians, nor have we looked at the discrimination that existed in this country, and continues to exist in some cases."

Concerning the report by the Canadian Human Rights Commission on Natives, Stanley-Venne is "delighted" with its conclusions, and her input at a public forum which the committee held in Edmonton.

"I told them that the only vehicle or power a human rights committee has is the media, to make public statements, and they would be listened to, and I urged them not to be silent, because if they are silent they are seen to condone anything that happens."



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STORIES and POEMS

The Core of Our Tradition

ORAL TRADITION AND STORYTELLING

By K.L. Stonechild

Historically among Native Americans, the oral tradition of a Nation has been its most important vehicle for teaching and passing on the sacred knowledge and practices of the people. Since there were no books, libraries, movies, tape recorders, radios or televisions, the human voice, hand movements, and facial expressions had to serve as "mass media". They worked very well. The human memory is a great vault which we ordinarily fill with only a fraction of its capacity. The Elders knew this and tested and trained the memory along with the other senses, so that the history and traditions of the people could be preserved and passed on.

darkness, and how death originated. It is through these stories, too, that we are given the basic tools and ways of knowledge with which to survive in the world: healing ceremonies, prayers, dances, games, herbs, and models of behaviour.

A child's first memories and first learning experiences probably took place around a fire during the winter and, in some Nations, during the other seasons as well. In the winter there was less outdoor activity, most of the family members were gathered together, and there was more of a silence surrounding the lodge in which to listen and dream.

Storytelling – the ability to tell a story, and a knowledge of stories – was and still is, one of the most admired skills an individual can have. It is a universal practice among Native people to teach a wide variety of skills and ways of knowledge through storytelling. Persons who have this knowledge and can communicate it, are specialists, as important to the people as medicine people.

A good storyteller is able to communicate the universality and the timelessness of certain themes we know never change. And it follows that certain themes are employed by all storytellers because they are so universal – stories about tricky, intelligent creatures like Coyote, stories about gambling, or near-escapes with death; creation stories, or stories explaining the origin of things; and love stories.

Creative works by individuals have always been valued highly among Native people. One of the reasons people take pride in their songs, their poetry, their bead work, their designs, and the portrayal of their visions, is because each of these works requires a fine use of the imagination. Imagination is the intangible part of our thinking mind. This ability to seek for possibilities beyond the ordinary is at the root of learning the way. For this reason storytelling and stories are an essential part of the people's lives.



Kevin Stonechild



All societies want stability as well as viability for their community, just as each individual wants a long life. Oral tradition was one of the principal means the people had to maintain stability over the years in their respective Nations. And, traditionally, aside from some pictographs, (rock paintings), hide paintings, or birchbark scrolls, oral tradition was the only means of maintaining the sacred ways and customs of the Nation.

One of the most important of the oral traditions was the storytelling and the preservation of the origin histories. In these histories, we are told where, as people, we came from, how the stars were created, where we discovered fire, how light became divided from

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NEWS BRIEFS

Woodland Cree Band Sign Agreement

An agreement in principle has been signed between the Woodland Cree Band of Little Buffalo, Alberta and the federal and Alberta Governments.

In the agreement, Alberta agreed to transfer 55 square miles of land - including mines and minerals - to the federal government. The land will, in turn, be provided to the Woodland Cree Band for a reserve.

The Alberta government has agreed to provide \$5 million to the band and will allocate up to \$3 million for a job training and employment program. The program is separate from the land entitlement agreement.

The band will also receive \$35,192 million from the federal government. The funds are slated to go toward the construction of a new community, with an additional \$13 million allocated to socio-economic development initiatives. The band will get an additional \$512,000 cash in lieu of land.

The Woodland Cree Band was formed approximately one year ago. The 340 member band includes about 30 former Lubicon Band members who allegedly joined the Woodland Cree after talks between the Lubicon and the federal government were discontinued.

Lubicon Chief Bernard Ominayak congratulated the band on the deal.

As reported in the Edmonton Journal, John Cardinal, Chief of the Woodland Cree Band said, "What is most important is that this settlement will allow us to build our communities and provide for the economic future of our band members."

Stoneys Receive \$19.6 Million in Compensation

Over sixty years ago the Stoney Indians of Morley, Alberta had a large portion of their land taken from them. On December 14, 1990 the tribe agreed to Ottawa's offer of \$19.6 million dollars to compensate for that land.

In 1990, the Calgary Power Company (now Transalta Utilities) took from the Stoneys 1,232.1 acres of reserve land near Ghost Lake.

In a press release, Indian Affairs said that the "surrender of the land did not contain any reservation of mines and minerals for the Stoney Tribe."

The Stoneys claimed that the government improperly negotiated the agreement which gave Transalta Utilities the large section of land.

The Stoneys voted 76% in favour of the settlement at the December 14th meeting, with 833 tribe members voting for the settlement and 251 voting against it.

Only tribe members 18 and older were allowed to vote on the referendum which was administered by Indian Affairs.

The federal government and the Stoneys have come to an agreement for allocating the \$19.6 million. \$3 million will go directly to the approximately 2400 tribe members in sums averaging about \$800 per person, \$4 million will go towards economic development projects, and the remainder will be set aside in a trust fund that cannot be touched for five years.

Oldman Dam Update

Federal Court Justice Paul Rouleau turned down an Alberta Government request to suspend an environmental review of the Oldman River Dam on Thursday, December 20, because it might affect the "possible good the panel may do."

The Province was seeking an injunction to prevent the Oldman's Environmental Assessment Review Panel (EARP) from holding any public hearings until the Supreme Court can rule on the case regarding the EARP in February. While Alberta lawyers argued that the province would suffer unmitigated harm if the review was allowed to continue, the issue hinges on whether or not the federal government - and it's EARP - should be allowed to scrutinize provincial water projects like the Oldman River Dam.

Alberta, along with British Columbia, Manitoba, Quebec, and Newfoundland, will present their case in front of the Supreme Court on February 19 and 20. The provinces are questioning the federal government's right to enforce recommendations made by the appointed EARP's, and are suggesting that provincial waters are a provincial matter, and should be free from scrutiny by the federal government.

The EARP case could be a landmark decision either way. If the Supreme Court upholds the controversial federal environmental review process, Ottawa can set higher standards for future reviews.

However, if the Supreme Court sides with the provinces, the whole review process would have to be scrapped, and a new one developed. It is then possible that each province would have to set its own standards and conduct its own environmental impact studies.

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Alberta-Pacific Pulp Mill Gets Go-Ahead

By Dale Stelter

The Alberta government has given approval to Alberta-Pacific Forest Industries' proposed \$1.6 billion pulp mill. The controversial mill, which is backed by the Japanese firms of Mitsubishi and Honshu, is slated to be built near the town of Athabasca, in northern Alberta.

The provincial government announced its approval on December 20th of last year, to a packed auditorium in the town of Athabasca.

The government also announced that its financial commitment to the mill could reach as high as \$475 million. This sum includes:

- \$75 million for infrastructure, such as roads; Alberta-Pacific (Alpac) will not have to repay this grant.

- \$250 million in income debentures for the mill; this is up from the originally proposed figure of \$150 million, and would not have to be paid back until Alpac's operations begin to show a profit.

- \$150 million in income debentures for a proposed paper mill, the construction of which would be subject to a feasibility study by Alpac.

At the December 20th announcement, environmentalists and mill supporters became embroiled in arguments even before government officials appeared. While the announcement was being made, a member of the Friends of the North environmental group rushed the stage, giving the middle-finger gesture to the officials.

The approval of the mill raised widespread objections among environmentalists and critics, and it is expected that the project will be the subject of numerous legal challenges.

Alpac's mill has been the subject of long-standing debate and controversy. In March of 1990, an eight-member review panel recommended, after six weeks of hearings, that the mill be delayed until studies could be done to determine existing levels of pollution in northern Alberta — including the Athabasca River, upon which Alpac's mill will be built.

The review panel also made a number of other wide-ranging recommendations, including greater involvement of Aboriginal people in the

negotiation of Forest Management Agreements (FMAs), and extensive changes to the environmental impact assessment process used for major development proposals. Indeed, significant concerns were raised regarding the fact that the impacts of harvesting operations were basically excluded from the assessment process,



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and from the mandate of the public hearings. Alpac has been awarded an FMA covering approximately 68,000 square kilometres.

Subsequently, a three-year study of the Athabasca, Peace, and Slave river systems was announced. As well, Alpac released a new and untried bleaching proposal, which the company claimed would virtually eliminate production of the super-toxic dioxins and furans. In September, this proposal was subject to three days of hearings, during which only the scientific feasibility of the proposal was examined. Consideration of environmental effects was excluded from the mandate of the hearings.

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- 2) We'ke, daniel goyati k'e etset't'e ze wek'eyats'ehii eyii naaw' gho gogedea.
- 3) Di enit'e naaw' daniel wet'a hots'ez'a n'qode ts'q gushq gogedea.

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INDIAN PURCHASES AND THE GST

Michael Wilson, Minister of Finance, has recently announced policy guidelines concerning the treatment of Indian purchases under the proposed Goods and Services Tax (GST).

According to a Department of Finance press release, Indian purchases under the GST will be fully consistent with the Indian Act, which exempts from tax the personal property of an Indian or band situated on a reserve and their interests in reserve or designated lands. The policy guidelines are as follows:

- GST will not apply to on-reserve purchases of goods by Indians and bands, or to off-reserve purchases of goods delivered to the reserve by vendors or their agents.

- GST will not apply to services purchased on-reserve by Indians, such as small engine repairs, where the benefit will be realized primarily on-reserve.

- GST will not apply to services such as legal or accounting services, when purchased by an Indian band for band management, or in connection with real property located on-reserve.

- Unincorporated Indian-owned businesses may purchase on the same tax-free basis as Indian individuals since they qualify for the exemption under Section 87 of the Indian Act. And similar to other businesses, they may also claim input tax credits for purchases on which they paid GST - for example, off-reserve purchases.

- Incorporated Indian-owned businesses will be treated the same as other businesses - GST will be paid on their purchases and input tax credits claimed, subject to the provisions of the legislation.

- Band empowered schools, hospitals and

social service entities on-reserve will purchase on the same tax-free basis as an Indian band.

- To qualify for the 50 percent GST rebate to non-profit organizations, band funding of Indian non-profit organizations will be considered equivalent to government funding.

The Department of Finance considers these guidelines to be without prejudice to any Aboriginal or treaty rights which may exist.



Issues arising from the technical application of the policy guidelines will be reviewed by a Revenue Canada and Finance working group which will seek input from Indian representatives. Revenue Canada will issue interpretation bulletins explaining the administrative application of the tax, as required.

In addition to these special exemptions, Mr. Wilson noted that Indians will enjoy the same eligibility as other Canadians for the GST Credit which will be paid quarterly and in advance to lower and modest income Canadians. "An important objective of sales tax reform is to improve fairness in the tax system and the refundable GST Credit is key to this objective. My officials will be working with Indian representatives to ensure that Indian people receive the full benefits of the GST Credit available to them."

The Minister also announced that the government will review Native taxation in general, including personal and corporate income taxation. "The government recognizes the need to take a serious look at Native taxation, particularly in the context of Native self-government. We are open to discussion of the many issues surrounding Native taxation and will be seeking input from Indian leaders over the coming weeks on this important initiative," Mr. Wilson said.

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"FREE STUFF" FOR NATIVES: According to Tory MP Blenkarn

By Brian Savage

In a pamphlet to his constituents, prominent Progressive Conservative Don Blenkarn, chairman of the Commons finance committee, has called for numerous changes in the government's financial dealings with Natives.

Changes, Blenkarn said, should include: curtailing the "free stuff" that Natives now get from the government (which should set up stronger review procedures); urging Natives to relocate to cities; and having Natives pay income tax.

Blenkarn called on Natives to move to the city where they would have better job opportunities and condemned the reserve system for "hiding people away in the boonies where their condition is unnoticed" which fosters "the sickness of spirit [seen] in many Native communities."

Blenkarn also called on Natives to pay income tax "like ordinary Canadians."

He also suggests that Natives may have been "overcompensated for the loss of heritage lands."

The Tory MP said that the estimated \$8,000 the government has spent on every Indian has produced meagre results and may have increased the "degradation" of Natives.

Out of 35,000 questionnaires sent out, 6,000 replied to the questions, according to Blenkarn, which showed three-quarters saying "no" to any more funding for Native programs and agreeing that Natives should pay income tax.

Statistics do not support many of the allegations made by the Tory MP.

In 1987, Canada Mortgage and Housing found that over 35 percent of Native homes were overcrowded, versus the 2 percent of the national average. One third of all Native homes had no indoor toilet or furnace.

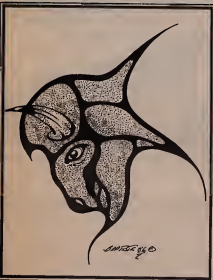
In exchange for living on reserves, there is no payment of income tax by Natives, but the federal government owns the land. For on-reserve Natives, this often rules out borrowing money from a bank, as they have no collateral.

Statistics show that the rate of status Indians moving to live off the reserves has risen to 40 percent.

And, if Natives live and work off the reserve, they must pay income tax.

Again, statistics reveal that the average Native income is far below that of other Canadians:

\$11,000 off the reserve, and \$9,300 for those on the reserve, compared to \$18,000 for non-Natives.



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Fil Fraser Cites Aboriginal Issues as Key to Canada's Future

By Michael Abbott

As the president of the Alberta Human Rights Commission, Fil Fraser deals with Albertans' grievances on an individual basis. Now, as one of the 12 appointed members of the Spicer Commission, Fraser will be dealing with the grievances of all Canadians, in an attempt to find out "what kind of a country (Canadians) want."

Mr. Fraser talked with Alberta Native News about his role as a commissioner, and what he'd like to see the Citizens Forum accomplish.

Q: In terms of the people who Mulroney chose to be on the commission, their backgrounds are all extremely diverse. Why do you think you were chosen?

A: Nobody knows how the process works when the federal government reaches out and touches you. It's a very strange, probably arcane process. No one knows because these decisions are made in the Prime Minister's office.

Q: What do you see as your role?

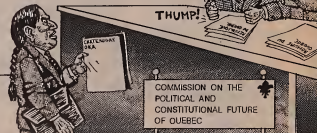
A: Well, I'm glad to be there. I'm glad it's me. There are few things that I'd rather do. That, and the human rights job, are very important to me. And, on balance, the twelve of us are in a way, a pretty fair cross-section of the country. Others would argue that there are a lot of gaps in there, but we represent a variety of opinions, a variety of regional perspectives. We're all pretty strong people; strong minded, strong willed. We don't dance to anybody's tune and none of us are politicians, and none of us are there to do any cover-ups for anybody.

So, in that sense,

however we all got there, now that we're there we've taken on a life of our own. We're functioning as a group with a very strong commitment to the notion that we have to reinvent this country from the ground up, and we are operating at ground level. We have to... create an environment in which

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Continued on Page 14

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Native Code of Ethics

By Nick Michaels

Editor's Note: The following Native "Code of Ethics" forms part of the preface to the report of the Working Committee on Native Child Welfare, released a few years ago, and entitled "In the Interest of Native Child Welfare Services".

The 12-point code is credited to the Four Worlds Project and Phil Lane at the University of Lethbridge.

Throughout history Native people have lived according to a code of ethics. A central aspect of this code of ethics is to love, care for and respect children. However, since Native people "often express feelings in ways different from non-Native people, cultural customs and traditions have often been misunderstood.

"Native Elders have taught their people self-discipline, respect for the land, and how to survive under difficult circumstances. These aspects of heritage are passed down from one generation to the next through the use of stories.

"The stories that are told by the Elders and the actions of Native people reflect the following code of ethics:

1. Each morning upon rising, and each evening before sleeping, give thanks for the life within you and for all life, for the good things the Creator has given you and others, and for the opportunity to grow a little more each day. Consider your thoughts and actions of the past day and seek for the courage and strength to be a better person. Seek for those things that will benefit everyone.

2. Respect. Respect means to 'feel or show

honour or esteem for someone or something; to consider the well-being of, or to treat someone or something with deference or courtesy.' Showing respect is a basic law of life.

- Treat every person from the tiniest child to the oldest Elder with respect at all times.
- Special respect should be given to Elders, parents, teachers and community Elders.
- No person should be made to feel 'put down' by you; avoid hurting other hearts as you would avoid a deadly poison.
- Touch nothing that belongs to someone else (especially sacred objects) without permission, or an understanding between you.
- Respect the privacy of every person. Never intrude on a person's quiet moments or personal space.
- Never walk between people who are conversing.
- Never interrupt people who are conversing.
- Speak in a soft voice, especially when you are in the presence of Elders, strangers or others to whom special respect is due.
- Do not speak unless invited to do so at gatherings where Elders are present (except to ask what is expected of you, should you be in doubt).
- Never speak about others in a negative way, whether they are present or not.
- Treat the earth and all her aspects as your mother. Show deep respect for the mineral world, the plant world, and the animal world.
- Show deep respect for the beliefs and religions of others.
- Listen with courtesy to what others say,

even if you feel that what they are saying is worthless. Listen with your heart.

3. Respect the wisdom of the people in council. Once you give an idea to a council or a meeting it no longer belongs to you. It belongs to the people.

4. Be truthful at all times, and under all conditions.

5. Always treat your guests with honour and consideration. Give your best food, your best blankets, the best part of your house and your best service to your guests.

6. The hurt of one is the hurt of all, the honour of one is the honour of all.

7. Receive strangers and outsiders with a loving heart and as members of the human family.

8. All the races and tribes in the world are like the different coloured flowers of one meadow. All are beautiful. As children of the Creator they must all be respected.

9. To serve others, to be of some use to family, community, nation or the world, is one of the main purposes for which human beings have been created. Do not fill yourself with your own affairs and forget your most important task. True happiness comes only to those who dedicate their lives to the service of others.

10. Observe moderation and balance in all things.

11. Know those things that lead to your well-being, and those things that lead to your destruction.

12. Listen to and follow the guidance given to your heart.

Continued on Page 19



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AIDs Communication Reaching New Groups

By Goldwin E. McEwen

This year, the AIDs Network will add to their whole communication package, hoping to reach previously missed groups. A committee of agencies that service different cultures has been developed. This group will help get the message out to IV drug users, women, and ethnic groups with cultural or language differences.

"Most people have a cursory knowledge about HIV," said David Fitzgerald, Co-ordinator

of Support Services with the AIDs Network of Edmonton. "However, there is always a certain percentage who miss the message because of language or illiteracy, or because they just don't care. They are the most difficult to reach." These groups are causing the Network and The Feather of Hope Aboriginal AIDs Prevention Society (the Society), to reconsider their means of communication.

In only six months, for example, the Society has completed all the basic work necessary to get on with their primary function - a function which includes spreading current and helpful information about AIDs to Aboriginal peoples and ensuring infected people get the support needed.

"We want Aboriginal people to know we are here for them," said Rose Martial, the Society's Project Co-ordinator.

With initial funds from Health and Welfare, the Society has developed a board of Directors, an impressive advisory committee and gained the support and backing of Native Elders from across Alberta. On January 11 and 12, there will be a training weekend for potential volunteers. The Society and the AIDs Network have begun tailoring messages to specific audiences.

"A big hurdle, which we are still overcoming," said Ken Ward, the Society's President, "is producing appropriate communications for Aboriginal communities. Some of the difficulties

include printing in the various Native tongues and reaching the high number of illiterate among Aboriginals." But these problems are being handled. The Society is networking with other organizations to reach their audience in innovative ways. One of these innovative means of communication is through popular theatre. "The Inner City Drama Association (ICDA), which offers popular theatre-based drama programming in five inner-city locations in

Edmonton, has responded to the Society's needs. "ICDA youths," says Ward, "are exposed, on a daily basis, to the streets of the inner-city but are working to get beyond that." While in ICDA's programs, youths develop skills that increase their self-respect and confidence. "Frequently a play is developed during the process," said Joe Cloutier, Project Co-ordinator and initiator of



ICDA. "The play acts as a catalyst for discussion both within the group and with the audiences that see it." The Society feels this entertaining medium, is just the thing to educate remote Native communities about the risks of AIDs.

Other means of addressing their audience include the use of video. "We are a very talented people," says Ward, a Native, "and we use that to our advantage. In order to make the message recognizable to Aboriginal children, videos will put the message in cartoon form and relate it to their life experiences on the reserve."

The IV drug user's message is kept simple and direct," said Fitzgerald. Two outreach workers have direct contact almost every night. There, the message is risk reduction. The means of this risk reduction is behaviour change, condom use and discontinuing the practice of sharing needles.

Another focus of concern to the AIDs Network in Edmonton is women. "There has not been a dramatic jump in the number of women who are HIV positive, but there is particular concern since they are now starting to show up ill. "We have always put out the message that everyone is potentially at risk," says Fitzgerald. "Everyone needs to consider their activities and their risk and adopt protective practices."

The AIDs Network and The Feather of Hope Aboriginal AIDs Prevention Society exist to help. They are located at Rm. 205, 10704 - 108 Street, Edmonton, Alberta T5H 3A3. Both groups accept support in terms of money or volunteer hours. Phone: 424-4767.

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KIDS CORRAL

SPECIAL CHILDREN'S SECTION

KIDS: This is your page. ~ We welcome all your letters, art work and poetry. ~ Thank you for your interest and your input.

The following letters were submitted by students at the Ben Calf Robe School

I chose to come to Ben Calf Robe school because it is an Indian school and I wanted to learn more Cree and have some more friends. I didn't want to go to a white school because I would be scared to be the only Indian there and they might talk about me and my sister. And I also like this school because there are nice teachers here.

Jay



I came to Ben Calf Robe School to learn Cree and get myself an education. To make something out of myself. I want to learn Cree because it is my heritage. I came to Ben Calf Robe because there is no one to tease you for being an Indian. Every one here is an Indian, so you're the same here as everyone else.

Scott

I came to Ben Calf Robe because they have sweetgrass every morning and no other school has that; plus to learn and try to get high marks in the tests and try to be the best I can be and prove it to everyone. The staff are really good to everyone in the school.

The Cree language is a smart thing to do because most Native students really don't know what their background is and most don't know how to speak the Cree or Blackfoot languages. I like Cree and I try to learn more and more words every day and listen to the teacher as much as I can.

Vernon

I chose to come to this school because I didn't want to get picked on by the white people as always, and at this school we have more events. You get taught Cree here and you don't have to bring lunch and since everybody is Indian at this school people can't call you "stupid Indian", or say "go live with your tribe". My dad keeps telling me "don't get in trouble at this school, don't get kicked out. That's a good school to go to" and he says he wishes he had a school like this when he was small. My dad was always good to me and I listen to him and I do what he says. I want to come to this school because there is no other school here that can teach you Cree.

James

I came to BCR because my mom wanted me to so I did. But now I like it here at BCR. It's not bad here; it's the best school I ever went to.

I like learning here at BCR but learning Cree here is different than the other school I went to. I wish they had a school like this one at Saskatoon but they don't.

I like BCR because I have to get up early to deliver newspapers so when I come to school I can eat here cause I can't eat at home.

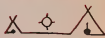
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And colourfully
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Melts
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Seems
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Continued from Page 10

It's important that we try to create an environment in which people can talk about this, get it off their chests. A lot of people are angry, a lot of people have been getting the short end of the stick for so many years that they're mad with rage, and justifiably so.

So we have to create an environment where people can talk about this. And then we have to push them and say "Okay, now you've got it off your chest; you've told us what the problems are; how the hell are we going to fix them?"

Q: When speaking to the Native council of Canada in Ottawa, Keith Spicer encountered quite a bit of opposition in terms of whether or not the commission has credibility with the Native community. Do you think it does or should have credibility?

A: Listen, the Natives are rightly suspicious of anything created by the federal government. They have no reason, historically, to trust any initiative put forward by the federal government.

Having said all of that, we are going to try very hard to talk with them, to get them involved in our process. We have a very good Aboriginal person on

the commission - Carol Corcoran, who is nobody's patsy and nobody's fool - and she's not there as a token anything.

The first work we're doing in Alberta with the commission is with the Native community.

Q: Do you think that the formation of the commission is at all related to the failure of the Meech Lake Accord?

A: Sure, of course it is! The reality is that this commission would not exist had Meech Lake not fallen apart like it did. And the reality is that a large part of the driving force behind the creation of this commission is the problem presented by Quebec. We have to face that fact; it is there. But I will tell you, Quebec will solve itself one way or another; whether we're two countries or one. That's politics and it's going to go on. It'll get worked out for better or for worse. And the other problems will solve themselves, but the Aboriginal problem, which I consider to be the key problem, is the test of whether we are going to be a civilized country or not. If we can't solve that, it doesn't matter what else we do. We could make a perfectly satisfactory deal with Quebec, and we could solve all the regional disparities, and we could solve all the problems of cultural diversity ... but unless we deal with the Aboriginal problem in a fair and honourable way, we will have failed.

Q: Do you think it's too late?

A: It's never too late. Till we're all dead, it's never too late. We're not rioting in the streets, we're not throwing bombs at each other. Okla was a spike and a warning signal, but the doors are still open, people are still wanting to talk, wanting to negotiate.

Q: Spicer said that the commission was going to take an informal approach to the process.

A: There will be formal parts of it, but we can't avoid that, but the bulk of it is going to be people talking to people. It's not going to be 12 commissioners sitting on a podium in some hotel ballroom with full media there, and cameras and lights, and people coming up and doing a road show. The media are not the people we need to hear from, we'll hear from them anyway. And we're happy to hear from them, but the people we want to hear from are the people who don't go to public meetings, who don't want to be around when the TV cameras are nosing into their lives, who don't write fancy briefs, who aren't good speakers: the basic bread and butter people of the country.

What's happened, I think, is that we've kind of gotten over Meech Lake and we see the reality of what kind of country we are - we always thought we were kind of nice, kind of good Canadians, we thought we could fix it up somehow or other. A lot of people thought right up to the last minute that somehow, as we've always done before, we'd patch it up, we'd find the compromise and life would go on. And we're realizing that, with the failure of Meech Lake and all the other things that failed along with it - including our spirit of compromise - (it's like losing your virginity, and with that comes the realization that we're not the good, great people we always thought we were), we've got some pretty mean streaks in us. There's a dark underbelly in this country and it's not pretty. And issues that we've managed to gloss over - the Aboriginal issue chief among them - are now standing on our toes and are not going away.

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ENVIRONMENT

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THE GREEN PARTY: Coming of Age?

By Gene Smith

The Green Party would probably not be considered a major force in modern Alberta Politics. A small, grass roots movement in Canada, the Green's have acquired a huge following in many parts of the globe. New Zealand, Germany, and Great Britain - to name a few - have been taken with the Green Party's conservationist philosophies and holistic thinking. In Canada, however, the Green Party has yet to make an impact.

The Green Party was founded just over a decade ago in New Zealand by ordinary people who were concerned about the exploitation of their environment. In the short time since their inception, the Greens have become a political presence all over the world, especially in areas where the environment is in trouble. Edmonton Green Party member, Betty Paschen, told Alberta Native News that Europe, and more specifically West Germany, has taken to the Greens' particular brand of environmentalism. In fact, the Green Party has held 23 seats at one time in the government of West Germany.

"Europeans are very environmentally stirred up," said Paschen, "especially in areas like Czechoslovakia and Poland, that have been devastated by lack of pollution controls during heavy industrial growth." Paschen also cited East Germany as one of the "worst cases of environmental neglect."

In Canada, where the environment is just starting to become a major concern, the Green Party has had some success - mostly in British Columbia and Ontario.

According to Paschen, the Greens are committed to closing the gap between the economy and the environment. "Social ills are tied to the way the environment is exploited," claims the former school teacher. "The traditional way isn't working... we've stretched the old game of exploit your neighbours. People can't be separated from their surroundings."

"We're brutalizing the earth in a quest for more and more gains," she added.

In contrast to today's multinational corporation, billion-dollar mega-projects, and huge trade deficits, the Green Party espouses self-sufficient community based economics that are principally conservationist, as well as ecologically friendly. The Greens believe in decentralizing the economy, so that people can recognize the inherent values of community and ecology. According to Paschen, they encourage "grass-roots industry" as well as "economic good sense, moderation, and diversity."

Green Party values are certainly not limited to the environment and enviro-economic issues. The Greens propose a political philosophy that embraces feminism and egalitarian values, nuclear disarmament, cultural and racial diversity (including a very pro-Native stand concerning Aboriginal rights), personal responsibility for one's community and planet, in addition to their firm stance on the environment.

Despite the humanitarian viewpoint, the Green Party has yet to achieve some kind of political success in Canada. In fact, Betty Paschen is the first Green Party member to run in an Alberta provincial election. Paschen ran for the Edmonton Strathcona seat left vacant by the untimely death of New Democrat M.L.A. Gordon Wright.

She faced tough competition from Barrie Chivers - Wright's friend and former law partner - but she noted that her goal in running was not strictly to win. "I wanted to expose the philosophies, principals and objectives of the Green Party to Albertans," she said.

Indeed Canadians may know little about the Green Party now, but with river pollutants on the rise in Northern Alberta, and the extensive logging of rain forests in British Columbia, this seems the proper time for the Green Party to make in-roads into the Canadian political scene.

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ENVIRONMENTAL DIGEST

By Dale Steller

Global Warming Affecting Alberta?

A report prepared by the Alberta Research Council found that temperatures in Alberta were 1.4° C warmer in the 1980s than during the previous three decades. The report also found that the per century warming rate has risen from 1.3° to 4.0°.

An official with Forestry Canada has said that the boreal forest of the future may be far north of today's pulp mills, or even beyond Alberta's boundaries. As well, the Alberta Research Council report suggests that by 2030, forty years from now, Alberta's climate will be similar to that of present-day Colorado.

Mexico City's Air Pollution Problems

In Mexico City, the maximum amount of ozone (which, at ground level, is a component of human-produced smog) that is allowed is 0.11 parts per million for one hour, once a year. According to an official with the Autonomous Institute of Ecological research, in 1990, the city exceeded that limit "1,000 hours this year."

The official also said that the ozone level in Mexico City has gone as high as .30 parts per million, or nearly three times the limit.

The Not-So-Pristine Arctic

In their book *It's a Matter of Survival*, Anita Gordon and David Suzuki state that: "Radioactive cesium, first spotted in lichen eaten by caribou in the 1960s when the North was used as a nuclear-weapons-testing site, has reached dangerous levels in caribou herds since the 1986 nuclear reactor disaster at Chernobyl."

In another case cited in the same book, we learn that "On Broughton Island, where more sea mammals per capita are consumed than anywhere else in the North, one out of five residents has unacceptably high levels of PCBs in his or her body, according to a federal government study of Arctic contaminants conducted from 1985 to 1988."

Alberta Delays Tire Tax

The Alberta government has delayed plans to introduce an environmental tax on new tire purchases. Retailers were to have begun collecting the \$3.50 per tire tax on January 1, but the levy has been delayed because of discussions over funding.

The money raised by the tax was to have been used for a number of programs that would deal with the approximately 2.5 million tires that Albertans discard every year.

Did You Know?

• The area surrounding Ayers Rock in Australia, a so-called "desert" zone, is inhabited by 480 species of plants, 150 species of birds and 112 species of mammals and reptiles.

• In 1989, the United States government lent Brazil \$20 million to build a highway through the Amazon rainforest.

• Despite the success of recycling in Japan, the chances that a Japanese person purchases a newspaper every day are 1 in 2.

• Vehicle fuel consumption increases by about 1% for every one kilometre per hour increase in speed over 100 km/hr.



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RED RIVER CREE SEEK JOINT MANAGEMENT OF WOOD BUFFALO

By G. Smith

The Little Red River Cree Tribe, led by Chief Johnsen Sewepagaham, is taking action against ecologically unfriendly logging practices in Wood Buffalo National Park. The tribe is seeking a Joint Management Agreement with Environment Canada over their traditional lands located within the park.

Chief Sewepagaham, recently announced their

"Over the last fifty years, the Federal Government has allocated the rights to log significant areas of timber on our traditional lands without concern for wildlife habitat, or impact on trapping, or other traditional uses. This logged area looks like a war-zone. Our forests have been destroyed"

intention to strike a deal with the Federal Government stating, "Under such an agreement, the tribe would work co-operatively with Environment Canada to assess the impact of several industrial developments in the park and to implement a Park habitat restoration program."

The 2,000 member northeastern Alberta band is concerned about the environmental effects of Canfor's (Canadian Forest Products Ltd.) potentially harmful logging practices - including clear cutting - being used in the Park. The Federal Government, who first granted Canfor a timber lease for Wood Buffalo in the 1940's, is now trying to negotiate a deal with the logging company to buy-out the remainder of the lease, which expires in 2002. The Little Red River Cree Tribe maintains that before any buy-out arrangement is made, an environmental assessment of damages to the Park habitat due to logging should be carried out.

"Over the last fifty years, the Federal Government has allocated the rights to log

significant areas of timber on our traditional lands without concern for wildlife habitat, or impact on trapping, or other traditional uses. This logged area looks like a war-zone. Our forests have been destroyed," said Sewepagaham.

Meanwhile, the Red River Cree Tribe's problems have been compounded by a new pulp mill on the Peace River, opened this summer.

The Daishowa mill, along with a Procter and Gamble mill in Grande Prairie, are pumping tonnes of chlorinated waste into the Peace River. Toxic dioxins and furans (by-products of the pulp bleaching process) have already contaminated fish in the Wapiti and Smoky rivers, which empty into the Peace. Some experts note that it is possible that the larger Peace River may dilute the toxins to a safe level, but until conclusive studies are done, the effects of the chlorinated effluent have yet to be determined.

The Little Red River Cree, who live along the northern portion of the Peace, at the west end of Wood Buffalo, are one of many groups trying to convince the Canadian and Albertan Governments that Wood Buffalo's fragile ecosystem is in danger. Scientific evidence suggests that the W.A.C. Bennett Dam, located near Fort St. John, B.C. is destroying the Peace-Athabasca delta (one of the largest inland deltas in the world). A \$20 million Federal Government proposal to exterminate 3,500 bison infected with tuberculosis and brucellosis, along with damages due to logging and pulp mill waste, show that an environmental crisis is mounting in the National Park.

Wood Buffalo was declared a World Heritage Site by the United Nations in 1983. In light of what many are calling "environmental mismanagement" within the park, a number of organizations are now calling on the U.N. to declare Wood Buffalo a World Heritage Site in danger. The Little Red River Cree may have taken a significant step in offering to assist in managing the park. According to Sewepagaham, the Tribe has a vested interest in the maintenance of Wood Buffalo. "Our people have long been the protectors of the Park and use the land and the animals in a traditional and natural manner."

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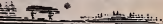
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The Whooping Crane

When counting the many species of wildlife that have become extinct or endangered, it is encouraging to note instances in which a species has returned from the edge of oblivion. One such example is the whooping crane, which has long been the subject of intensive conservation efforts.

The whooping crane was never a common bird, and it is estimated that before the arrival of the Europeans, the total population was under two thousand. The birds nested on marshes, lakes and sloughs from the Northwest Territories to central Illinois and Iowa, and wintered on the coastal marshes from Louisiana to northern Mexico.

However, the whooping crane is very much a territorial bird and requires sizable tracts of undisturbed land, especially for nesting. Indeed, each nesting pair usually stakes out approximately five square kilometres.

During the settlement of North America by the Europeans, marshes and bogs were drained and huge areas of whooping crane habitat were thus eliminated. As well, large numbers of the cranes were shot for food, and for the birds' beautiful plumage. Moreover, cranes do not mate until they are five or six years of age, and although two eggs are generally laid, only one of the young will survive.

The net result of all of these factors was that by 1889 there were no whooping cranes nesting in the United States; records for Saskatchewan, however, show nesting continuing there until 1922. Then, for over thirty years, the nesting grounds of the remaining whoopers remained unknown, and all that could be done was to protect the species' migration routes, as well as their wintering grounds, which were limited to an area in the Texas Gulf Coast. In 1937, the wintering grounds were designated as the Aransas National Wildlife Refuge.

Despite all of these

efforts, only 21 whooping cranes remained in existence by 1941. Then, in 1954, the whoopers' breeding grounds were discovered in Wood Buffalo National Park. By 1966, the whoopers totalled 43 in number, and officials in Canada and the United States decided to begin a program of intensive co-operation to further assist the species.

This program included taking one egg from the whooping crane nests, and raising and breeding the whoopers in captivity at a facility in Maryland. Also, during the 1970s, the biologists began transferring the eggs from both the wild and the captive whoopers into sandhill crane nests in Idaho, hoping that the sandhills would incubate the eggs and raise young whoopers. The sandhills proved to be good parents indeed, although the whoopers raised by this means have as yet failed to reproduce.

As a result of all of these efforts, the whooping crane population has continued to grow, and now stands at nearly 200, including approximately 150 wild birds in the Wood Buffalo National Park flock. While this is cause for optimism, the survival of the whooping crane is not guaranteed. The species' migration route passes through areas where industrial activity is constantly increasing, and a number of whoopers have been killed by flying into power lines.

There is also the constant threat of oil spills along the Texas coast, which could pollute the species' wintering grounds. Further, according to a brief presented by Environment Canada to the federal-provincial panel that conducted a public review in 1989 of the recently-approved Alberta-Pacific pulp mill, the spate of pulp mills going up in northern Alberta could negatively affect the whooping cranes. In the brief, Environment Canada stated that effluent from the pulp mills would accumulate in the Peace-Atabasca River delta, which lies in an area near the Wood Buffalo National Park.

Despite all of these dangers, though, the whooping crane still remains a prominent symbol of efforts to save and protect endangered species.



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Senator Walter Twinn and the Controversial GST

By Michael Mabbott

Newly appointed Senator and Chief of the Sawridge Indian Band, Walter Twinn, said that he contested an article written in the Edmonton Journal which stated "Resignation crossed Walter Twinn's mind when... (he) faced the emotional GST debate inside and outside the Senate."

Twinn told Alberta Native News that the article twisted his statements.

"Sure I considered quitting when I got in, but it wasn't due to the GST," Twinn said. "If my position on the Senate had been going to hurt Sawridge, then I would have considered it."

Twinn said that during the GST debates his position as Senator "got to be a very full time job."

However, Twinn says that things in Ottawa have now calmed down and he can, therefore, manage both his senate position and his job as the Chief of the Sawridge Band.

Twinn's acceptance of the position and his support of the GST sparked a great deal of controversy within the Native community, due to the uncertainty as to whether or not the bill violated Treaty 8. The document stated that Treaty Indians would not be subject to any tax.

Both Regina Crowchild, President of the



WALTER TWINN

Indian Association of Alberta, and Lawrence Courtoreille, vice-chief for Alberta to the Assembly of First Nations, question Twinn's stance on the GST issue.

Courtoreille told the Edmonton Journal that Treaty rights and the government agenda contradict each other.

However, Twinn maintains that the GST will not apply to Treaty Indians even off reserve.

"There were a lot of Native groups that came down to Ottawa and they met with Michael Wilson and Tom Siddon, and they saw the pamphlets that said they would not be taxed... and yet they refuse to understand it."

As to whether or not there has been an amendment made to the GST which exempts Treaty Indians from the tax, Twinn said everything has not yet been worked out but "Willie Littlechild is working on it... but a card (proving a person is a Treaty Indian) is enough to exempt a Treaty Indian from paying GST off reserve."

Twinn said that the Natives who are opposed to the GST on the grounds of it contradicting Treaty 8 are "crying wolf."

"They are exempt... that's the truth... so why are they saying something that is not true?"

Twinn said that, during the GST debate, many Native people told him

that he should resign from the Senate. "My resigning would not have stopped the GST," Twinn retorted, saying that his position in Ottawa gives Native Canadians a much needed voice in the Senate.

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Native Code of Ethics

continued from Page 11

Expect guidance to come in many forms; in prayer, in dreams, in times of quiet solitude, and in the words and deeds of wise Elders and friends.

"These ethics were the traditional practices of Native people. The cultural transition has caused many problems. Today, Native people are in various stages of cultural transition and, therefore, some have very little experience or understanding of Native values.

"It is also known that social systems such as the child welfare and criminal justice systems

have been used to intervene in the lives of Native families and children. Unfortunately, the helping systems have failed to a large degree due to the lack of understanding of the underlying philosophy of Native culture and, therefore, have added to the confusion which already existed respecting the identity problems being experienced by Native people."

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**The Yellowknife
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By Heather Dean

ARCTIC RED RIVER, home to 120 Loucheux Dene, is situated where the Arctic Red River joins the Mackenzie River. The site has been used for generations as a fish camp, and the Dene still catch grayling, jackfish and whitefish in the traditional way. They also hunt moose and trap beaver, marten, weasel and muskrat. The name is translated from the Loucheux language and means "People of the Flatland," as the terrain is at the end of the Richardson Mountains and is part of the far-reaching Mackenzie Delta.

The quiet community is located on mile 80 of the Dempster Highway, and although the highway has increased accessibility, it has retained its cultural heritage. School is frequently closed as families pack up supplies and sleds, and tend their traplines for several days.

However, the modern world isn't far away; highway construction and maintenance, as well as oil and gas exploration has had an effect on the economy.

The first Loucheux to make Arctic Red River a permanent camp were Roman Catholics, who came to the Oblate Fathers' mission in 1868. The Church is still standing. A Hudson Bay trading post followed soon after.

Today a school, post office, store and tourist trade are all part of a new blend of the traditional and modern ways of life.

FORT McPHERSON, nearby, is a larger community of some 750 Loucheux Dene. Sitting high on

the banks of the Peel River, the name means "Fort at the Head of the Waters". The people had a reputation for kindness and hospitality, and were often pressed upon to act as guides for the trip across the mountains when the Gold Rush descended upon the north country. Many stayed on in the booming settlement of Dawson City, and in the years that followed, this practice continued as highway construction, and oil and gas exploration offered wage positions to men.

Anglican and Roman Catholic missions began around 1860, with the first missionary being Father Grollier, who soon won over some 65 people to the Catholic faith. When the Anglican mission was established at Arctic Red River, many of the remaining non-Catholics moved from Fort McPherson. The churches were followed by various trading companies. A Hudson Bay trader named Murdoch McPherson gave his name to the community, which would later make world-wide headlines as the base of the famous Lost Patrol. Four R.C.M.P. members lost their lives through hunger and exhaustion a scant 24 miles from the Fort, after they lost their way in -60° weather on a routine patrol from Dawson City in the winter of 1910-11. Their bodies lie in a local cemetery.

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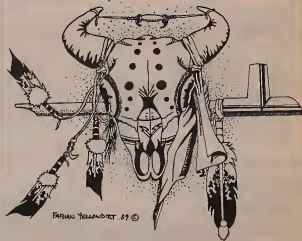
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The Canadian Institute for International Peace and Security has funds available to support research focused on increasing knowledge and understanding of the issues relating to international peace and security from a Canadian perspective.

The first topic chosen this year is, "The People of the North and Canada's Security: Issues for the Future." This is in keeping with the Institute's long-standing interest in, and support for, work on Arctic security issues. It also reflects the Institute's desire to encourage a greater role for Northerners, themselves, in the discussion and formulation of policies on security issues affecting their own communities, as well as the nation and world at large.

A total of \$100,000 is available for projects under the following topic, over a two-year period. Final proposals for projects of any scale up to this amount should be submitted, in English or French, by February 28, 1991. They should include a one-page Executive Summary; a five- to ten-page Outline of the project's main objectives, themes, structure and phasing, etc; and an Annex providing information on budgets (including the costs of research assistance, travel, meetings, and so on), timing (starting and completion dates), and participants (including curricula vitae of those primarily involved).

In recent years, the Arctic has been the focus of renewed attention by defence analysts, arms controllers, and national military establishments. Somewhat paradoxically, while "peace" seems to have "broken out" in other parts of the world, where active arms reduction efforts are underway, the extent and scope of military activities in the North have appeared to increase in intensity. Given the comparatively small size of Northern communities and populations, as well as the fragility of the Northern physical environment, such activities can have a disproportionately dramatic impact - whether for good or ill - on the regional way of life.

At the same time, Northerners have felt frustrated at their lack of knowledge of external events and trends impinging on their homeland, and especially at their seeming inability to influence decision-making on matters that affect them so directly and severely.

The aim of the first of this year's Commissioned Research topics is to go beyond traditional research to a programme of community-based studies that will reflect and respond to Northern concerns, while promoting a better flow of solid information and serious dialogue on security issues. Priority will be given to selecting submissions by up to 2 or 3 Northern community-based associations or groups who will select and direct their own research support teams. Such support teams may

include individual specialists from outside the region itself. However, the lead role is expected to be played by the community-based groups themselves, and an effort should be made to involve as many members of the community as possible (by means of, for example, public meetings, interviews, and polls or questionnaires).

The Institute's specialists will be prepared to provide special assistance to interested groups in developing proposals from a preliminary stage and making contacts with other interested groups, potential research collaborators, and resource groups.

In their final applications, groups should consider a range of issues related to national security and the role of Northerners in its formulation and execution, although they may choose to focus on some specific aspect/s. What are the future trends for military activity in the North? How will these affect the people of the North - both directly in terms of local impacts, and indirectly in terms of national and international security? How can local concerns for environmental protection, the preservation of cultural integrity, and sustainable economic development be reconciled with other national interests and goals? Can specifically Northern concerns be better integrated into the national policy-making process; and, if so, how? What are the opportunities for circumpolar co-operation on these issues, both to ensure a greater voice for Northerners, and to contribute to the resolution of national differences and the reduction of international tensions?

Inquiries may be addressed to:
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BOOK REVIEW

Home and Native Land

166 pages

Author: Michael Asch

Publisher: Nelson, Canada

Review by Susan Goddard

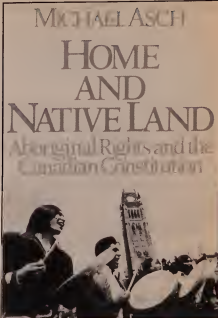
Michael Asch, the Chairman of the University of Alberta's Anthropology Department has written a comprehensive discussion of Canadian Aboriginal rights. *Home and Native Land* is divided into two sections. In the first half of the book, Asch outlines how both Natives and the government define the concept of Aboriginal rights. The second portion concentrates on the political rights of Natives and suggests practical solutions to reconciling Aboriginal land claims within the context of the Canadian Constitution.

The primary case that Asch examines is the Dene of the Northwest Territories, with whom he has had extensive experience assisting in land claims negotiations. His research also includes examples of other Native claims.

The focus of the first section is to explain just what exactly is meant by Aboriginal rights. Asch traces the historical development of Native land claims and follows this through to the 1983 First Ministers' Conference. He explains that the stereotypical perception of Native lifestyles as "marginal" is inaccurate and, as an example, he outlines how the Dene have successfully retained aspects of a traditional lifestyle, while also incorporating many contemporary customs. It is inaccurate stereotypes that Asch feels hamper the access to information and hinder the understanding of Native issues.

Asch outlines the history of how the courts and the federal governments have treated Native rights. He demonstrates that within the context of the English judicial system, Canadian Natives should have recognized inhabitant rights. And he follows the evolution of the claims process, from compensation to contemporary social benefits.

The concluding chapters focus on the practical application of Native rights claims. He shows how nations like Belgium and Switzerland have managed to incorporate minority cultural governments into liberal democratic systems. Asch then says that ethno-national political rights have



been maintained in the Canadian system regarding Canada's Francophone population. Having shown that incorporation of self-government is possible and that the precedent has already been established, Asch outlines several Native proposals for the establishment of Native rights and self-government.

The presentation of this material is far from one-sided preaching. Historical bases are given for the arguments, demonstrating the validity of Native claims. The federal and judicial positions are detailed as clearly as Native concerns, and Asch's arguments are well presented.

Home and Native Land should not be considered the 'be all and end all' of Native rights studies. It is based primarily on one Native group and the solutions it offers aren't going to immediately resolve what often appears to be intransigent positions. However, Asch's book is an important reference. The writing is clear and readable, the arguments are provoking and persuasive, and it provides an excellent objective overview of Native issues in Canada.

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BOOKSTORE PROVIDES SELF-HELP RESOURCES

By Tom Jeffers, Jr.

A new bookstore, specializing in self-help programs, has recently opened in Edmonton. The bookstore - Keystone Books - is dedicated to providing selections for those interested in improving their lives.

Keystone Books started operating on December 1, 1990. Owned jointly by Scott Robson and Kelly Miller, it is located at 15734 - 100 Avenue.

"We wanted to be open in September," said Robson, "but [the opening] was delayed until December."

Robson pointed out that the difference between his bookstore and others is that Keystone carries a far more extensive line of self-help resources.

"Most bookstores have small selections on psychology or religion," said Robson, adding that that is not the case at Keystone.

Robson sees his store - perhaps unfortunately - as a business which is desperately needed. He provided figures which stated that up to 60 percent of Canada's population is either directly or indirectly affected by addiction. But he does see some positive developments as well.

"People are more open about their dependencies now," said Robson.

"Five years ago even 'alcoholism' was a dirty word."

Robson wants Keystone Books to be more than just a bookstore. Among his future plans is the creation of a workshop series which will target various self-help areas.

"We have workshops planned for self-esteem, childhood abuse, and dealing with anger," said Robson.

The first workshop, entitled "12 Steps: A Way Out", will be conducted by Registered Nurse René Johnson. "Johnson currently has a private counselling practice," stated Robson.

What Keystone Books is after is a sense of community involvement. "We want to be more of a community service, instead of just providing books," Robson added.

"The bookstore is for people who are in recovery. They could use the bookstore as a means of helping that recovery."

"It's for people who are trying to understand ... [and], for people who aren't in any programs, it's a first step."

"It's meant to be a positive store," added Robson.

Robson noted that when a person considers giving up a dependency, there is always a fear that there will be nothing with which to fill the void.

"People are scared to quit drinking or drugs," said Robson, "They're scared to take the booze away because they don't know what else to do."

Robson hopes that through Keystone Books both he and partner Kelly Miller can make a difference - and in the process help show people that they can fill the void.

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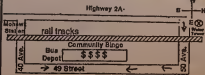
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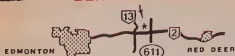
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